A Satisfying Response to the Flagrant Manner in which the People of Bid'ah Label Others as Kaafir

Question: Some Molvis label people like Moulana Rasheed Ahmad Gangohi رحمه الله, Moulana Qaasim Nanotwi رحمه الله, Moulana Khaleel Ahmad Ambetwi رحمه الله and Moulana Ashraf Ali Thanwi رحمه الله as Kaafir. They say that these personalities have left the fold of Islaam, have no Imaan, have wrong beliefs, are headed for Jahannam, are accursed, etc. Apart from saying this, they also instruct people to curse these men and further claim that a person is not a Muslim if he does not regard these men as being Kuffaar and evil people. Please grace us with a detailed reply substantiated by the Qur'aan and Ahadeeth.

Answer: The vile and impermissible act of vilifying the men of truth and creating hatred for them is nothing new. This has always been the practice of those people who follow falsehood and the dictates of their carnal selves. People accused Hadhrat Nooh υ of being misguided and called for him to be stoned to death. Hadhrat Hood υ was labelled as a fool and a liar, while Hadhrat Saalih υ was regarded as a bringer of ill fortune. Hadhrat Loot υ was threatened with banishment and Hadhrat Shu'ayb υ was given the ultimatum of either forsaking his religion or facing expulsion. Hadhrat Ibraheem υ was declared to be a criminal and cast in the fire, while Hadhrat Moosa υ was called a conjurer and madman. Hadhrat Isa υ was called a liar and deemed fit for execution, his mother Hadhrat Maryam رضي الله عنها was accused of fornication and his disciples were regarded as bringers of bad luck and threatened with stoning. Hadhrat Zakariyyah υ was also labelled as an insane man and as a liar and was harassed most inhumanely. Rasulullaah ρ said that no other had been harmed and harassed as much as he ρ had been.

Because the Ulema attached to Allaah Y are the true heirs of the Ambiyaa عليهم السلام, they are most entitled to receive their shares of the everlasting rewards of the Aakhirah. Rasulullaah ρ said that those who faced the severest of trials in this world were the Ambiyaa عليهم السلام, followed by those closest to them and then those thereafter in proximity. This is exactly how it transpired to be. While the Rawaafidh declared the first three Khulafaa to be enemies of Rasulullaah ρ's family, the Khawaarij declared Hadhrat Ali τ to be a Kaafir. There were then those who attributed their erroneous interpretations of the Qur'aan to Hadhrat Abdullaah bin Abbaas τ.

In a like manner, some people accused Hadhrat Zaynul Aabideen رحمه الله of making statements akin to those of idol worshippers and others labelled Hadhrat Abdullaah bin Zubayr τ as an anarchist and hypocrite. Hadhrat Hasan Basri رحمه الله was branded as one who refuted predestination and Hadhrat Imaam A'zam Abu Haneefah رحمه الله was called a deviant, an enemy of the Ummah and the Shaytaan of the Ummah (Allaah forbid!). Some even went to the extent of saying that killing him is better than waging Jihaad seventy times.[1]

Under the oppression of some, Imaam Maalik رحمه الله was not allowed to leave his home to perform salaah and Jumu'ah salaah in the Masjid for a very long time (25 years). At the end, he was also brutally assaulted. Some people said about Hadhrat Imaam Shaafi'ee رحمه الله that he was more harmful than Shaytaan and so much slander was levelled against him that people would curse and swear him. For standing by the truth, Hadhrat Imaam Ahmad bin Hanbal رحمه الله was imprisoned and lashed so much

[1] *Haqeeqatul Fiqh* (Vol.1 Pg.225).

every day that he would fall unconscious. At the same time, people would slap his face and spit at him. Hadhrat Dhun Noon Misri رحمه الله was made to wear a yoke about his neck and had shackles around his feet when he was exiled from Egypt and when Hadhrat Muhammad Balkhi رحمه الله was exiled, a rope was bound around his neck.

Hadhrat Imaam Nasa'ee رحمه الله was martyred at the Kabah by those who supported acts of Bid'ah and the teachings and talks of Hadhrat Bayazeed Bistaami رحمه الله were referred to as contradicting the Shari'ah. The books of Imaam Ghazaali رحمه الله were burnt and it was said that people would be rewarded for cursing him. Hadhrat Imaam Abu Bakr Nablusi رحمه الله actually had his skin peeled off.

In a like manner, Hadhrat Junayd Baghdadi رحمه الله, Hadhrat Taajud Deen Subki رحمه الله, Hadhrat Imaam Bukhaari رحمه الله, Hadhrat Mujaddid Alf Thaani رحمه الله and Hadhrat Shibli رحمه الله were all labelled as Kuffaar and it was regarded as a sin to associate with them. In fact, it was said about Hadhrat Sheikh Muhiyyud Deen Arabi رحمه الله that his Kufr was worse than that of the Jews and Christians. In no uncertain terms it was declared that the Imaam of the Ahlus Sunnah Hadhrat Abul Hasan Ash'ari رحمه الله was a Kaafir and one who opposed the Deen. In fact, it was tyranny from some quarters that forced Hadhrat Shah Wali'ullaah Dehlawi رحمه الله to migrate.

It is therefore just another link in the chain that the people of Bid'ah in this fourteenth century are targeting certain propagators of the Deen, declaring that these personalities who follow the Sunnah and who hold upright beliefs are Kuffaar. Their targets include luminaries such as Moulana Rasheed Ahmad Gangohi رحمه الله, Moulana Qaasim Nanotwi رحمه الله, Moulana Khaleel Ahmad Muhaajir Madani رحمه الله and Hadhrat Shah Moulana Ashraf Ali Thanwi رحمه الله.

By the grace of Allaah, all the above mentioned personalities believe in Towheed, Risaalah, resurrection, Jannah, Jahannam, the seal of Nabuwwaat and the various other fundamentals of Deen. They belong to the Ahlus Sunnah wal Jamaa'ah and follow the principles of belief as propounded by Hadhrat Abul Hasan Ash'ari رحمه الله and Hadhrat Imaam Abu Mansoor Maatureedi رحمه الله. In the secondary branches of Islaamic faith and practise, they were all followers of Hadhrat Imaam A'zam Abu Haneefah رحمه الله and they were all linked to the Chistiyyah, Nakhshbandiyyah, Qaadiriyyah and Suharwardiyyah chains. They were all accomplished scholars and saints whose feats were miraculous, who meticulously followed the Sunnah and who truly loved Rasulullaah ρ. This can be verified by their Fataawaa, their books and by the actions of their followers. Thousands of proficient Ulema and other Muslims followed them and there are hundreds of thousand in India and abroad who have taken them as guides and leaders in their religious lives.

A Hadith states that when a deceased person is remembered as an Allaah-fearing and good person, this is testimony to his Imaan. It then becomes necessary for him to enter Jannah.[2]

The men in question were truly the heirs of the saints and Ambiyaa عليهم السلام and accurately personified the saying that states: "A saint amongst his people is like a Nabi amongst his nation." Their lives were devoted to propagating what Allaah and Rasulullaah ρ said and in serving the Deen of Allaah. According to the words of the Hadith, the ink they used when writing their Fataawaa holds more weight than the

[2] Bukhaari (Vol.1 Pg.183).

blood of martyrs. A person will be destroying his Aakhirah if he regards such great luminaries as (Allaah forbid!) Kuffaar, inmates of Jahannam or accursed.

A Hadith[3] states that when a person labels another as a Kaafir and the person really is not, the title returns to the speaker, meaning that he becomes a Kaafir himself. Rasulullaah ρ also said that when your brother says anything, you must never try to interpret it negatively as long as there is scope of presenting a positive interpretation.[4] It is for this reason that the Fuqahaa state that when there are ninety nine possibilities of interpreting something as (an act or word of) Kufr and only one possibility of interpreting it otherwise, the Mufti or Qaadhi should assume the one possibility and not issue a ruling of Kufr[5].

The personalities in question have repeatedly made the declaration in word and in print that they do not subscribe to the beliefs that the people of Bid'ah attribute to them. They have stated that they regard people holding such beliefs to be Kuffaar. Here are quotations from the works of these men, with references:

1. Hadhrat Moulana Gangohi رحمه الله:
   Someone asked: "What do the Ulema of Deen and the Muftis say about lying being a trait of Allaah Y? Does Allaah lie or not? What is the condition of a person who says that Allaah lies?"

   Hadhrat Gangohi رحمه الله replies: "Allaah Y is pure and free from being linked with the trait of lying. (Allaah forbid!) There is no possibility of Allaah's speech even having the possibility of a lie. The Qur'aan states: "***And who can be more truthful in speech than Allaah***". Any person who believes or states that Allaah lies is a Kaafir in no uncertain terms. He is an accursed person and opposes the Qur'aan and Ahadeeth. There is consensus amongst the Ummah that such a person can never be a Mu'min. (Fataawaa Rasheediyyah Vol.1 Pg.18)

2. Hadhrat Moulana Qaasim Nanotwi رحمه الله:

   "There is no possibility of another Nabi coming after Rasulullaah ρ and I regard as a Kaafir any person who doubts this." (*Munaazarah Ajeebiyyah* Pg. 103)

3. Hadhrat Moulana Khaleel Ahmad Ambetwi رحمه الله:

   "My teachers and I regard such a person as being a Kaafir, Murtad and accursed who claims that Shaytaan or any other creation has more knowledge than Rasulullaah ρ." (*Sahaabul Midraar* Pg.49)

4. Hadhrat Moulana Ashraf Ali Thanwi رحمه الله has the following to say about an excerpt from the book *Hifzul Imaan*: "I have never written these foul words in any book. Let alone (aside) writing them, such a thought has never even crossed my mind."

   "I regard such a person as having exited the fold of Islaam who holds such a belief, who states it in clear words or even indicates towards it." (*Bastul Banaan* Pg. 10)

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[3] *Mishkaatul Masaabeeh* (Pg.114).
[4] *Durrul Manthoor*.
[5] *Sharhu Fiqhul Akbar* (Pg.99).

Despite all of this, it is to fill their own bellies that the people of Bid'ah still go about proclaiming what they believe are the beliefs of these illustrious men and presenting their own corrupted interpretations of the writings of these men.

A Hadith states that when Hadhrat Usaama τ attacked a Kaafir on the battlefield, the man immediately recited the Kalimah لاَ اِلٰهَ اِلاَّ اللهُ ('Laa Ilaaha Illallaah'). However, Hadhrat Usaama τ still killed him. When Rasulullaah ρ was informed of this, he asked Hadhrat Usaama τ why he killed the man even after he had recited the Kalimah. Hadhrat Usaama τ replied that the man had killed a particular Muslim and when he was attacked, he recited the Kalimah merely to save himself. Hadhrat Usaama τ therefore believed that the man did not recite the Kalimah with sincerity. "Did you cut open his heart (to see whether he was reciting with sincerity or out of fear)?" Rasulullaah ρ asked. "What reply will you give," Rasulullaah ρ asked, "When the Kalimah stands up in his defence on the Day of Qiyaamah?" Hadhrat Usaama τ then begged Rasulullaah ρ to seek forgiveness on his behalf, but Rasulullaah ρ kept repeating these words. Hadhrat Usaama τ then said that he hoped he had accepted Islaam only that day so that all his sins would be forgiven. (Bukhaari and Muslim)

The people of Bid'ah should take heed to this Hadith and stop their vile efforts to label Muslims as Kuffaar and Murtad. Verbally abusing people is the trait of the Munaafiqeen, using foul language is the hallmark of the Rawaafidh and harassing and killing religious leaders has always been the trademark of the Jews. These are not the practices of Muslims. The people of Bid'ah clearly are opposing the teachings of Islaam as are attested to by the Ahadeeth and Fiqh. In a single morning, the Bani Israa'eel martyred forty three Ambiyaa عليهم السلام and then another eighty in the evening together with a hundred and twelve pious worshippers.

Fataawaa Hadithiyyah (pg.231) states that it is forbidden to curse a Muslim as well as a non-Muslim (when it is not known whether he died as a Kaafir). It is for this reason that in the opinion of the research scholars, it is best to remain silent about people like Yazeed and Hajjaaj. They may not be cursed.

When people once started discussing Bilaal bin Abi Burda, many of them began to curse and vilify him. When Ibn Aun remained silent, the people asked him why he did not curse as well. He replied, "There will be two things written in my record of deeds, one will be the Kalimah and the other will be that someone had cursed another. I prefer that only the Kalimah be written and not that Allaah had cursed someone." (*Ihyaa'ul Uloom* Vol.3 Pg.122)

Hadhrat Raabiya Basriyyah رحمها الله would not even curse Shaytaan, saying that the time spent in such a futile effort could better be employed to engage in Dhikr.

Rasulullaah ρ said, "When any of you passes away, leave him alone and do not speak ill of him."[6] Rasulullaah ρ also said, "Speak about the good of your deceased and hold your tongue against mentioning their wrongs."[7] Another narration states that Rasulullaah ρ said, "Never speak ill of the dead because they have already reached that which they have sent ahead."[8]

A narration of *Ihyaa'ul Uloom* states that the dead should be spoken about in good terms because if they are headed for Jannah, you will only be sinning for speaking

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[6] Abu Dawood (Vol.2 Pg.323).
[7] Abu Dawood (Vol.2 Pg.323), Tirmidhi (Vol.1 Pg.121) and *Targheeb wat Tarheeb* (Vol.6 Pg.144).
[8] Bukhaari (Vol.1 Pg.187), *Shaami*, *Ihyaa* and others.

evil of them and if they are headed for Jahannam, their own sins are enough for them. Rasulullaah ρ also instructed us never to speak ill of the dead because this will only hurt the living (members of the deceased's family).[9]

A man was in the habit of constantly reciting Surah Lahab, which curses Abu Lahab. Although Abu Lahab was a Kaafir, he was also the uncle of Rasulullaah ρ. This did not appeal to Rasulullaah ρ, who rebuked the man by saying, "Don't you know any other Surah besides this?"

Rasulullaah ρ also forbade the Sahabah ψ from cursing the Mushrikeen who were killed during the Battle of Badr. Rasulullaah ρ said, "Do not curse these people because while your words cannot reach them, it harms those who are alive. Remember that foul language is a sign of wretchedness."[10]

Abdullaah bin Ubay was the leader of the Munaafiqeen in Madinah. His hypocrisy was apparent to all and the harm he caused was no secret. However, despite all of that, Rasulullaah ρ gave his blessed upper garment to be used as a burial shroud for him. Furthermore, Rasulullaah ρ led his funeral prayer and even took his head on his knee to place some of his blessed saliva in his mouth. In this manner, Rasulullaah ρ did all he could to save the man from Jahannam and also to please his relatives. Much on the contrary, today's Molvis belonging to the people of Bid'ah claim that great saints and religious leaders are Kuffaar, Murtad, inmates of Jahannam, accursed, etc. In this way, they cause untold harm and hurt to the many followers and devotees of these people.

May Allaah guide these people so that instead of making Kuffaar out of true Muslims, they may rather engage in saving Muslims with weak Imaan from leaving the fold of Islaam. Aameen. And Allaah knows best what is most correct.

Misleading Propaganda of those Devoted to Ridha Khan and Directed Against the Ulema of Deoband and the Tablighi Jamaa'ah

Question: The Ridha Khan group here (in Jaamnagar) are propagating the notion that the Ulema of Deoband and the members of the Tabligh Jamaa'ah are Kuffaar and have left the fold of Islaam. In fact, they say that even those who assist them and regard them to be good people are also Kuffaar and outside the pale of Islaam. What is then the status of those who regard the Ulema of Deoband and the members of the Tabligh Jamaa'ah as good people? What is the verdict of Allaah and His Rasool ρ in this regard?

Answer: This propaganda campaign of the Ridha Khan group is misleading. The Ulema of Deoband and the members of the Tabligh Jamaa'ah are innocent of the slander that the Ridha Khan group sling at them. They are true Muslims and propagators of the message of Muhammad ρ. They safeguard the Sunnah practices and are the true heirs of the Ambiyaa عليهم السلام. (In the words of the rector of Daarul Uloom Deoband Hadhrat Qaari Muhammad Tayyab Sahib رحمه الله , the Ulema of Deoband

[9] *Ihyaa'ul Uloom* (Vol.3 Pg.122).
[10] *Ihyaa'ul Uloom* (Vol.3 Pg.117).

are Muslims by Deen, Ahlus Sunnah wal Jamaa'ah by sect, Hanafi by Madh'hab, Soofi by temperament, followers of Imaam Maatureedi in our definition of beliefs, Chishti - in fact followers of all the paths - as far as Tasawwuf is concerned, followers of Shah Wali'ullaah in thought, followers of Moulana Qaasim Nanotwi in our principles, followers of Moulana Rasheed Ahmad in secondary principles and Deobandi by relationship).

The Ulema of Deoband gave their lives for the service of the Qur'aan, Ahadeeth and Fiqh. Beneficiaries from the university of Deeni knowledge called Daarul Uloom Deoband include hundreds of thousands of Ulema, Huffadh, Qurraa, Mufassireen, Muhadditheen, Soofiyaa and Muballigheen. They have spread throughout the length and breadth of the globe to propagate the message of Islaam. A clear proof of the immense service that these Ulema have rendered to Islaamic knowledge is the countless books that they have penned. Here we will mention only a few works of Hadith written in Arabic, all of which have won great acclaim in the world of Deeni knowledge:

1. Faydhul Baari, a commentary of Bukhaari
2. Laami'ud Daraari alaa Jaami'il Bukhaari, a commentary of Bukhaari
3. Fat'hul Mulhim, a commentary of Muslim
4. Urfush Shazi, a commentary of Tirmidhi
5. Kowkabud Durri, a commentary of Tirmidhi
6. Badhlul Majhood, a commentary of Abu Dawood
7. Awjazul Masaalik, a commentary of the Mu'atta of Imaam Maalik
8. Ta'leequs Sabeeh, a commentary of Mishkaatul Masaabeeh
9. Amaanil Ahbaar, a commentary of Sharhu Ma'aanil Aathaar
10. Ma'aarifus Sunan, a commentary of Tirmidhi
11. Aathaarus Sunan ma'at Ta'leeqil Hasan wa Ta'leeqit Ta'leeq
12. I'laa'us Sunan

This is just an example of sterling service, religious good fortune and divine favour that the Ridha Khan group is deprived of. They cannot present anything comparable to this. ***"Prove yourselves if you are true"***

Regarding such pious people and sincere servants of Deen as Kuffaar and outside the fold of Islaam smacks of ignorance, irreligiousness, enmity for Islaam and deviation. This is because such people were true heirs of the Ambiyaa عليهم السلام and accepted servants of Allaah and thinking otherwise will ruin one's Aakhirah.

As for the members of the Tabligh Jamaa'ah, they bid farewell to their comforts, home, family, occupations, businesses and farms to undertake arduous journeys at their own expense only to propagate the Deen (which was originally the task of the Ambiyaa عليهم السلام). This service is truly an exemplary one. They teach the common (ignorant) Muslims to properly recite the Kalimah Towheed and Kalimah Shahaadah, which are the basis of Imaan. They teach them the meaning of these kalimahs and tell them to perform salaah, thereby transforming Muslims-by-name into true Muslims who regularly perform their salaah. They also teach people Islaamic character, Taqwa, purity, the rights of creation and Creator, obedience to parents, respect for elders and compassion for youngsters. What better deed can there be? Allaah says, ***"Whose words can be better than the one who calls to Allaah and does good deeds?"*** Allaah also says, ***"There must be group from amongst you that calls towards good, that invites (others) towards good and forbids (them) from evil. Such people shall be successful."***

It can only be enemies of Islaam who would label as Kuffaar such servants of Deen (whom Allaah Y has praised) and those who regard them as good people. Those who regard them to be outside the pale of Islaam intend only evil for the Muslims and are out to rob Muslims of their Deen. In the words of Rasulullaah ρ, such people are themselves Kuffaar and outside the fold of Islaam. Rasulullaah ρ said that when someone labels another as a sinner or a Kaafir, the label will return to him if the other is really not so[11]. Rasulullaah ρ also said, "When someone calls another a Kaafir or an enemy of Allaah and the person is really not so, the accusation turns back on the speaker (making him a Kaafir or en enemy of Allaah)."[12]

A Hadith[13] states that when Hadhrat Usaama τ attacked a Kaafir on the battlefield, the man immediately recited the Kalimah لا إله إلاّ الله ('Laa Ilaaha Illallaah'). However, Hadhrat Usaama τ still killed him. When Rasulullaah ρ was informed of this, he asked Hadhrat Usaama τ why he killed the man even after he had recited the Kalimah. Hadhrat Usaama τ replied that the man had killed a particular Muslim and when he was attacked, he recited the Kalimah merely to save himself. Hadhrat Usaama τ therefore believed that the man did not recite the Kalimah with sincerity. "Did you cut open his heart (to see whether he was reciting with sincerity or out of fear)?" Rasulullaah ρ asked. "What reply will you give," Rasulullaah ρ asked, "When the Kalimah stands up in his defence on the Day of Qiyaamah?" Hadhrat Usaama τ then begged Rasulullaah ρ to seek forgiveness on his behalf, but Rasulullaah ρ kept repeating the words, "What reply will you give when the Kalimah stands up in his defence on the Day of Qiyaamah?" Hadhrat Usaama τ then said that he hoped he had accepted Islaam only that day so that all his sins would be forgiven.

The Ridha Khan group should take heed to this Hadith and stop their vile efforts to label Muslims as Kuffaar and Murtad.

The crux of it all is that these servants of Deen who are fulfilling the task of propagation of Islaam are sincere Muslims and assisting them and regarding them as true Muslims is a sign of one's Imaan. In fact, Allaah has issued a command in the Qur'aan that such people should be assisted. Allaah says, ***"And assist each other in acts of virtue and Taqwa"***.

Regarding as Kuffaar such people whom Allaah has praised and whose assistance Allaah has commanded, is clear disobedience to Allaah and Rasulullaah ρ. This is the work of the enemies of Islaam and those who wish to stamp out the responsibility of Rasulullaah ρ. It is a manifestation of the verse: ***"In a like manner, We have appointed for every Nabi some enemies from amongst mankind and Jinn"***. It is also the materialisation of a Hadith[14] that speaks about people "*who are themselves astray and who lead others astray as well*". May Allaah save us from falling into this category. May Allaah guide them all. Aameen. And Allaah knows best what is most correct.

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[11] *Mishkaatul Masaabeeh* (Pg.411).
[12] *Mishkaatul Masaabeeh*.
[13] Muslim (Vol.1 Pg.68).
[14] Bukhaari and Muslim.